sorrowing creature. Yes, *lives* and *loves* so that every spirit
which He has begotten, whether of mai, beast, bird, fish,
reptile, or insect, of tree or flower, of moun^n, strcan and
oceai, nay, of earth aid sun, aid stars, if spirits they have,
shall never perish, shall never drop from His hand of love,
even though every form in which those spirits now dwell
be broken up aid dissolved, aid the whole paioiana of the
universe pa'.s a | ay aid " lea/e not a wrack behind."
When we see this, a streak of da vn steals in upon us
in. our gloom aid we then begin, to know aid to feel that the
material only exists for the sake of the spiritual, that all the
suffering, all the disasters, all the deaths in the world are
but ministering angels, angels ministering to the needs of
our higher life—of the life of the soul, of which we know
so much less than of the life of our mortal frame, but which
we believe to be immortal aid a partaker of the Divine
nature. There is no doubt therefore that God has designed
even the humblest of His children to be the pilgrim of
eternity, ever alvaicing towards the goal of immortality -
To this end. He necessa-ily withdraws from the eye

of physical sight the faniliar forms endeared by con-
tinuous compaiionship. Cased in the physical body, the
spirit camot but travail as the exceptional or the unforeseen
happens ; yet the travail He changes even into the birth-
throe of a new assurance; as even in the experience of the
humblest of His devotees, what is withdrawn from the eye
of flesh, is restored to the heart of grace and what is veiled
behind the seen is made manifest iq the unseen. And even
as autumn with its denudations and winter with its mists
are hut the foreshadowing harbingers, the proclaiming
her?ld> of tho coming spring, even so, the autumn of age
and th^ winter of decline disclose themselves unto the spirit
as the precarsive hints of the; spring of that deathless life,
wfien the flower tnat seems to have faded here, blooms afresh
as the amaranth in the newer, higher region.